

AUXILIARY GUIDE NUMBER FOR APRIL

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“All the ingenuity of all the men under heaven could not compose and present to the world a book like the Book of Mormon; its principles are divine—they are from God; they could never emanate from the mind of an impostor, or from the mind of a person writing a novel.”—WILFORD WOODRUFF.

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ALL THAT WAS EVER PROMISED

ELDER A. A. HINCKLEY

I TREMBLE under the responsibility resting upon me on this occasion, but I respond to the call of authority. As Paul expressed it, “Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!”

It would be a thankless, unprofitable task if I should teach for doctrine the commandments of men, or dwell upon their traditions or philosophies. “Mormonism” has a message for the world; it is no new message, but the old message renewed. In the distinctive position which we occupy in the world of carrying the title, under God’s grace, of Latter-day Saints—and of being members of the Church of Jesus Christ, we are immediately designated as different—as being a peculiar people. And we are peculiar. We claim no relationship to any church, sect or denomination existing upon the earth, no descent of authority from any earthly source; but all that we have has come to us by direct revelation from God, and this Church is the result of the opening of a new dispensation.

Peter, speaking to those unbelieving Jews who had crucified Jesus the Christ, said, referring to a time of restoration far in the future:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

And he shall send Jesus Christ, which before was preached unto you : Whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3: 19-21.)

Paul, the Apostle of the Gentiles, saw the same future period and said, speaking of what Jesus had done :

Having made known unto us . . .

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him. (Eph. 1: 9, 10.)

Notwithstanding the glory of all previous dispensations, it remained for this new dispensation, this last dispensation, designated the Dispensation of the Fulness of Times, to have in it a restoring of all things which God hath spoken by the mouth of all His holy prophets since the world began, to have gathered in it, in one, all things which are in heaven and on earth, all authority that ever has existed to be restored, all gifts that have ever been enjoyed to be renewed, all righteous power that has ever been exercised by man to be restored until a fulness, a final completion of all that God has ever promised, shall be realized.

GLORY OF DISPENSATION OF FULNESS OF TIMES

In the revelations to Joseph Smith, speaking of this dispensation, we find these words :

It is necessary in the ushering in of the dispensation of the fulness of times, . . . that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times. (Doctrine and Covenants 128: 18.)

What has been done so far in the one hundred years of this Dispensation, marvelous and glorious as it is, is not the end, but depicts the steady, forward march of the Church and Kingdom of God toward the restitution of all things. In this day of ultra rationalism, when men are prone to challenge everything spiritual as supernatural, the Church of Jesus Christ of Latter-day Saints, by its great centennial conference proclamation of the history and achievements of the first hundred years of "Mormonism," by its historic pageant, by radio messages belting the earth, by its message on screens and slides, by swift messengers going over land and sea, by the public press, and by millions of Gospel tracts, by Gospel testimonies borne in cottage meetings and on friendly doorsteps, and on the crowded thoroughfares of our great cities, and by the sweet melodies of our great choir and

our great organ, and in every other known way in this fast moving age, continues to announce the opening of the Dispensation of the Fulness of Times.

It is a veritable fact that through the prayer of Joseph Smith, the reopening of the heavens was accomplished, and communion with God the Father and the Son was held. It was not an ephemeral, mystic, passing night vision, not any imaginary day dream, but he actually saw with his eyes the Father and the Son. He not only saw—he heard the voice of God saying: "This is my beloved Son; hear Him."

Joseph not only saw and heard, but he held conversation with them. He enquired which of all the denominations was right—where was the true Church of God; and he was instructed by the Son of God. He was informed that the true Gospel was not upon the earth, that God was about to restore the Gospel, the Priesthood, and to establish His Church again upon the earth. Joseph was instructed to join none of the churches then existing upon the earth. Thus was opened up this great period wherein God speaks to man and dispenses saving truths and principles from heaven, in fulfilment of the promises of God made in the meridian of time—the opening of the Dispensation of the Fulness of Times, spoken of by Peter after he was endowed with power from on high after the day of Pentecost.

THE FIRST VISION—A FOUNDATION

It was then and there, in this opening vision, that the foundation was laid for the establishment and building of the Church of God upon the earth. Every erroneous tradition, every false conception or interpretation, all the vain philosophies of men were brushed aside; not by Joseph Smith nor by any man or men, but by Jesus Christ, the Author of our salvation.

When He answered the enquiry of Joseph Smith as to which of all the sects was right, and which one he should join, He said, "They draw near me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." Such teachings were declared an abomination in His sight.

When Joseph Smith came out of that sacred grove, he was a changed being. Now there stood upon this earth one who knew that God lived, and that Jesus Christ was by His side; that they did not consist of an ethereal or shapeless spiritual essence, but were in form and stature of perfect men, in fact, that mankind had been created in their image. He knew further that the Father and the Son were individual personages. He knew that the Church of Jesus Christ was not upon the earth, and that he must await God's further program of restoration, which program of Dispensation of Fulness began to unfold, under the directing hand of the Master of all dispensations, the God of this world,

even Jesus Christ, who began to send His servants of other dispensations, now as resurrected beings, bearing the keys and authority of their respective callings.

First came Moroni in 1823—after three years of proving and trial for the youthful Joseph, wherein he suffered from the bitter hatred of ministers and laity, and was made the butt of ridicule and the subject of their discourses wherein they maligned and persecuted him; but the Lord was watching over him and the unfoldment was going on.

Again, in answer to Joseph's prayer to know of his standing with his Heavenly Father came the Angel Moroni, the same who is represented by the statue on the Salt Lake Temple, who announced himself as the last of a line of prophets who had ministered among the Nephites, a branch of the house of Israel through the tribe of Joseph, that came from Jerusalem 600 years before Christ and inhabited the Americas down to about 400 years after Christ, when they were destroyed by a savage faction known as the Lamanites, the ancestors of the American Indians. This resurrected being, who had lived and suffered and died, stood in Joseph Smith's presence alive again, and as the last custodian of the sacred records of the Nephites, showed him where the records had been deposited in the Hill Cumorah.

THE BOOK OF MORMON PLATES

After four years' time and four annual visits to the place where the plates were deposited, there he met and conversed with a heavenly messenger and received full instructions. After such preparation, the plates with the interpreters were delivered into the hands of Joseph Smith in the year 1827, and by him through the gift and power of God translated into the English language, and given to the world as a new volume of scripture in the year 1829.

What a striking instance this is of restitution in the Dispensation of the Fulness of Times, to have this book containing the doctrine, discourses and prophecies of the men raised up and appointed as divine leaders who led this people for a thousand years. This book contains the record of the visitation of the Saviour, after His resurrection, to the Nephites who were declared to be the other sheep referred to in John 10: 16, where Jesus said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

He did visit them. He did teach them the same doctrine of the everlasting, unchangeable Gospel. He organized His Church among them after the pattern of His Church at Jerusalem, choosing twelve special witnesses and all other necessary officers. He prophesied concerning America, the land of Zion, and of the new Jerusalem. This record containing all this and the fulness of the

Gospel as given to that people and the predictions concerning the great latter-day prophet, is the voice of a great civilization past, speaking low out of the dust, bearing faithful witness of God the Father and of Jesus Christ the Redeemer and Saviour of the world.

Continuing the restitution in this Dispensation of Fulness came John the Baptist, also in answer to prayer concerning baptism as Joseph Smith and Oliver Cowdery read of it in translating. This same John who was beheaded at the instance of a lecherous woman, stood before Joseph and Oliver in his resurrected body, transmitting to them authority by which he ministered while in mortality, restoring the Aaronic Priesthood which holds the keys of outward ordinances, and ministers in temporal things. This order of Priesthood was announced by the angel as holding the keys of the Gospel of repentance and of baptism by immersion for the remission of sins.

RESTITUTION OF KEYS AND POWERS

Later in the same year, 1829, the Melchizedek Priesthood was conferred upon Joseph and Oliver by ordination under the hands of Peter, James and John, who in the ancient apostolic period held the keys of the holy apostleship, which carries the authority and privilege of all spiritual mysteries. Thus empowered with divine authority, under command of God, Joseph Smith organized the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1830, under the laws of the State of New York, in Fayette, Seneca County.

The proclamation of the Gospel was begun; a temple was reared; other holy angels appeared and bestowed the keys of authority which they held in earth life. These appearances occurred in 1836 in the Kirtland Temple. Moses came and committed the keys of gathering of Israel after their long dispersion; Elias conferred the authority that was operative in the days of Abraham; Elijah came in fulfilment of the prediction of Malachi, restoring the sealing powers and the authority of vicarious labour for the dead.

Thus, in the restitution of all things spoken by God through all His holy prophets since the world began, there has come unto the Church of Jesus Christ of Latter-day Saints, through the direction of the Saviour Himself who is at the helm from father Adam down, every necessary key and authority for the proclaiming of the Gospel and the administering of the ordinances thereof amongst all nations, kindreds, tongues and peoples. It is the final last offering to the world of God's great plan for the salvation of the human race, and if they choose, it offers more than salvation; it offers exaltation through a fulness of obedience.

Yet, with all this authority and every key and power restored, it is nothing new—it is the old renewed. It offers no name

under heaven given among men whereby we may be saved other than that of Jesus Christ. It offers no new or changed principles or ordinances, but is still the one Lord, one faith, one baptism, one God and Father of all doctrine, based on full faith, sincere repentance, baptism by immersion by one having authority, and the reception of the Holy Ghost.

It operates under no new priesthood or authority, but under the Holy Priesthood after the order of the Son of God, named after Melchizedek to prevent the too frequent repetition of the name of Deity. It sets up no new offices in the Priesthood, but operates in the ministry through apostles, prophets, evangelists, pastors, teachers, etc. It exercises no unrighteous dominion over the souls of men—leaving all free to choose—but teaching all that they cannot be free from the results of their choice: If they choose evil, they reap sorrow; and if they choose good, they reap joy.

HOW THE AUTHORITY OF GOD IS TO BE USED

In this dispensation of restoration, with all the authority of Priesthood restored, no man holding the Priesthood has power to operate effectively only upon principles of righteousness, because the rights of the Priesthood are inseparably connected with the powers of heaven.

To him who has had the Priesthood conferred upon him is said:

When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

Further in the same section, I read:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.

So with this spirit of love and gentleness, tolerance and sympathetic understanding, the Elders of the Church are going to every land, proclaiming anew the glad tidings of great joy, to prepare the way for the second advent of our Lord Jesus Christ, who will come in the clouds of heaven with power and great glory to establish the rule of righteousness.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear. (Doctrine and Covenants 1: 2, 11.)

Hear what? Anything conceived by Joseph Smith, any philosophy of Brigham Young, any man-made doctrine or command-

ment of John Taylor or any of the succeeding Presidents of the Church? No, but hear the everlasting Gospel, preached in the power and demonstration of the Holy Ghost.

Joseph Smith did not add to the Gospel nor take from it; he did not make it great, but it made him great.

Brigham Young, the pioneer, empire building prophet, did not make the Gospel great; but he obeyed it, and it magnified him and made him renowned. So with the prophets who have succeeded them down to and including President Heber J. Grant; they are simply noble examples of the fruits of obedience, who have been glorified by the exalting principles of truth, who have received the holy Priesthood and have become living oracles of God, until whatsoever they speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the word of the Lord; shall be the voice of the Lord and the power of God unto salvation.

So this Gospel has gone out to the world as a witness, as the Lord says, "That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers."

Who has heard its glad tidings? Many of the very elect of God, the meek of the earth, the pure in heart—thousands, tens of thousands, hundreds of thousands. What has it done for them who have obeyed it? Answer it, my brothers and sisters, by thinking of your own dear fathers and mothers, or grandfathers and grandmothers.

As I stand here to-day in the mature years of life, as one who has had supreme joy in more than forty years of service in the ministry at home and abroad, my heart is full of gratitude; I bless my sainted father and mother, who have long since slept. When the Gospel sound saluted their ears, their hearts were touched; their souls were converted; and they accepted the Kingdom of God as the Pearl of Great Price, and offered their all to possess it, leaving the world that they might not partake of the sins of the world nor receive of her plagues, and with the faithful pioneers came to these valleys with songs of everlasting joy. They loved and lived the truth. They enjoyed almost a fulness of satisfaction; they enshrined themselves in the hearts of their children, and set their children's feet in the paths of truth and virtue. They lived and died in the love and confidence of their brethren, and went to a well earned reward in the mansions of a just God, their Father, your Father. I know they will be in that inner circle spoken of as the Church of the Firstborn, assembled with those who have washed their garments white in the blood of the Lamb, and are heirs even joint heirs with Jesus Christ, even in all that our Father has in store for the faithful.

(Continued on page 186)

THURSDAY, MARCH 19, 1931

EDITORIAL

A CERTAIN HARVEST

MY BROTHER in the Gospel was speaking. Difficulties and doubts had beset him, but he had overcome them. He was bearing his testimony. The revelations to the Prophet Joseph Smith had been his guide.

The soil of the restored Gospel is fertile he said, for all knowledge flourishes upon it. It must bring forth truth, all truth. It bids men gather all learning as the foundation of faith. There are no boundaries to the quest. There can be no failure in the face of full knowledge.

Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (Doctrine and Covenants 88: 118, 78-80.)

Patience, my brother said, will accomplish all. That which is not understood to-day, may be luminously clear to-morrow. As knowledge is gathered and used, the mind expands, the comprehension quickens, the vision enlarges, and the reward is sure. Such patience "to labour and to wait" is but another name for growth. That is a principle of the Gospel—a glorious one. Even the Christ grew into His full stature.

Verily I say unto you my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks;

Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted. (Doctrine and Covenants 98: 1, 2.)

And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. (Doctrine and Covenants 101: 38.)

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

And I, John, saw that he received not of the fulness at the first, but received grace for grace;

And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;

And thus he was called the Son of God, because he received not of the fulness at the first. (Doctrine and Covenants 93: 11-14.)

My brother spoke an eloquent thought. The restored Gospel is as fertile soil for all truth. None need hunger there who sows sincerely, and will wait in patience for the ripened days of harvest.

He had learned from yet another point of view why "Mormonism" has survived, and is prospering. It accepts and nourishes all truth, and, secure of the ultimate conquest, the victory of truth, it can patiently await the fulfilment of the purposes of the Lord.—W.

"THE LIFE STORY OF BRIGHAM YOUNG"

THIS office is asked where *The Life Story of Brigham Young* may be obtained for reading. Many who can not afford to purchase the book would nevertheless like to read it.

Requests for the book should be made in the public and circulating libraries of the country. If such requests for the book are made, the libraries, undoubtedly, will secure copies. The more people who make such requests, the more certain will be the purchase.

The book has now been published in America as well as in England. It has received unmeasured, favourable comment, far beyond the hope of the authors.

It is splendid reading for Latter-day Saints, for it is full of Church history and doctrine, presented in an interesting, readable style.

All our members should make requests upon the libraries, until those in charge place the volume on the library shelves.—W.

THE ONE HUNDRED AND FIRST ANNIVERSARY

APRIL 6TH, 1931, the one hundred and first anniversary of the organization of the Church, will be celebrated in every Branch of the British Mission on April 5th, the nearest Sunday.

This year, each Branch will outline and prepare its own program, under the direction of the District President. Originality should be a feature of every meeting.

The membership of the Branch and all friends should be extended a personal invitation, preferably by a visit of the local

Branch Teachers or the missionary Elders. The feeling of brotherhood and rejoicing should predominate in these celebrations.

As Easter Sunday is on April 5th, it may also be included in the anniversary celebration program. Easter Monday, if a pleasant day, may well be utilized for a Branch outing or ramble.

We have a glorious past. Last April 6th was a memorable one in the lives of those who participated in the Centennial celebration. Every effort should be made by every member of the Church in the British Isles to make this anniversary even more glorious.

ALL THAT WAS EVER PROMISED

(Concluded from page 183)

With such a heritage, such a legacy, I look up to God and sing in spirit with the Mutual boys and girls, "Carry on, Carry on, Carry on!" In my reflective moments, I ask myself the question, What moulded my father and mother in such a master mould? What took possession of a poor, humble Canadian boy, with a humble trade, who was left fatherless from early childhood and motherless from the days of tender youth? What made a modest, almost timid daughter of Lucian Noble and Emily Wilcox, my mother, what she became? Was it just blood of ancestry? Is that what I am thankful for and proud of this day? O, no, not that alone, nor even that primarily. While I am thankful for the blood of my ancestry, I hope I am in no sense boastfully proud. But my soul is filled to overflowing with gratitude for "that power of God unto salvation," known as the Gospel of Jesus Christ, that it found my father and mother and made of them what they were, and makes of all men and women who embrace it, recognized sons and daughters of God. It is the all-embracing plan of perfect development, containing all that advances us in every good and restrains us from every evil.

The Gospel, now restored in its fulness, is directed and sustained by its Author, Jesus Christ, who declared anciently: "All power is given unto me in heaven and in earth."

Under His guidance and authority, the glorious work for the salvation of the human family is now in progress, and no matter how much it may be opposed by ignorance, malice, or envy, by foolish men or by Satan, its arch enemy, it will go on to complete and glorious victory. Evil will be overcome, darkness dispelled; righteousness will flood the earth, and Christ will reign as Lord of lords and King of kings—in the fulness yet to come—in this dispensation of fulness.

God speed the day. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, November 16th, 1930.

PRIESTHOOD

FIRST NIGHT Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 4—"The Power of the Priesthood," pages 22, 23, 24, to "Ordinances." Objective: To show that Priesthood is eternal; that those, who in righteousness hold the Priesthood, are entitled to revelation from God to guide them in their private affairs, and that the government of the kingdom of God on earth is committed to the Church of Christ.

1. What is meant by the statement, "Priesthood is eternal"?
2. Does the Priesthood and the power that it gives remain with man after death? Explain.
3. Substantiate by example that the Priesthood possesses "Mighty Power."
4. Can the powers of the Priesthood be exercised unrighteously?
5. What is the channel through which all knowledge, doctrine, and every important matter is revealed from heaven?
6. Is the government of the kingdom of God on earth at the present time? If so, where can it be found?
7. Through what great principle does the Priesthood govern the Church of Christ? Give reasons.

THIRD NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks upon, "The Sacrament of the Lord's Supper," and "Authority in the Ministry," using Talmage's *Articles of Faith* and the standard Church works for reference. Have a good discussion on these two subjects.

THIRD NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 4, pages 24, 25, from "Ordinances" to the end of chapter. Objective: To show that the Priesthood possesses the power to perform all necessary tasks for the establishment, by authoritative means, of the Church of Christ and bringing to pass the righteousness of God among the children of men.

1. As the validity of any ordinance depends upon the power and authority of the one who performs that ordinance, point out reasons to show that all men are not commissioned with such great power.
2. Who can teach with authority the doctrines of Christ? The Master once said, "Go ye into all the world and preach the Gospel"; does this give all men the authority to preach?
3. What signs shall follow them who believe? Have such signs always been found in the true Church?
4. What will determine whether or not family relationships will continue throughout the eternities?
5. Show that success, happiness and revelation can come through the proper exercise of the powers of the Priesthood.

FOURTH NIGHT. Opening exercises. Ten-minute report of

local Priesthood activities. Have two twelve-minute talks on "The Church and its plan of Organization," and "Spiritual Gifts," using Talmage's *Articles of Faith* and the standard Church works. In all of these talks assigned to the Priesthood classes, remember to give all members a chance to participate alternately. This is one of the most excellent ways to gain a knowledge of the Gospel, ease and freedom of speech, and an opportunity to organize and reflect upon subject matter. Discuss the questions that may arise. Make the assignments on these talks two weeks in advance, that thoughtful and proper preparation might be had.

SUNDAY SCHOOL

SACRAMENT GEM FOR APRIL

WHY should I falter—O Saviour of mine,
 With ev'ry doubt laved in thy mercy divine?
 I take of the Sacrament, emblems of Thee,
 And know Thou hast suffered, O Saviour, for me!

CONCERT RECITATION FOR APRIL

(I Corinthians 2: 9.)

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

GOSPEL DOCTRINE DEPARTMENT.

April 5. Lesson 11. Revelations (Concluded). Text: Gospel Doctrine Lesson No. 11. Objective: To bring together all evidence supporting the doctrine of revelation.

April 12. Lesson 12. The Sabbath Day. Text: Gospel Doctrine Lesson No. 12. Objective: To show that it is more profitable to keep the Sabbath Day holy than to break it.

April 19. Lesson 13. The Sabbath Day (Continued). Text: Gospel Doctrine Lesson No. 13; Doctrine and Covenants, Section 59.

April 26. Lesson 14. Prayer. Text: Gospel Doctrine Lesson No. 14; Matthew 6: 5-13. Objective: To show it is highly beneficial to pray constantly.

OLD TESTAMENT DEPARTMENT.

April 5. Lesson 10. The Beginning of Gospel Fundamentals. Text: Sunday School Lesson No. 10. References: Genesis 4; Pearl of Great Price, Moses 5: 1-16; 6: 49-65. Objective: To teach the universality of the plan.

April 12. Lesson 11. The Beginning of Priesthood. Text: Sunday School Lesson No. 11. References: Book of Mormon,

Alma 13: 1-16; Genesis 1: 26, 28; 5:1-32; Pearl of Great Price, Moses 6: 54-67; Doctrine and Covenants, 107: 41-50. Objective: To show that the Priesthood is a necessary element in the Government of the Kingdom of God; that the principle behind the Priesthood is an eternal one; and that the Priesthood had its inception on the earth with Adam.

April 19. Lesson 12. The Period of Adam. Text: Sunday School Lesson No. 12. References: Genesis, Chapters 1, 2, 3, 4, 5: 1-2; Pearl of Great Price, Moses, Chapters 3, 4, 5, 6; Abraham, Chapters 5, 6. Objective: To gather together the great fundamentals of the Adamic Dispensation; to show the importance of God's dealings with Adam and Eve in the working out of the problems connected with the peopling of the earth and man's earth life.

April 26. Lesson 13. The Period of Enoch. Text: Sunday School Lesson No. 13. References: Genesis 5: 22-29; Doctrine and Covenants 107: 48-49; Pearl of Great Price, Moses 6: 20-67; 7: 1-69; Hebrews 11: 5; Jude, verses 14 and 15. Objective: To point out to the class the importance of modern revealed scripture—the Book of Moses—as a supplement to the Old Testament; to lay a proper historical background for the following lesson on the United Order; to emphasize what has been said before that the ancients understood the Gospel scheme.

PRIMARY DEPARTMENT.

April 5. A Picture Lesson. (Easter Sunday.)

April 12. Lesson 100. The Awakening of Jarius' Daughter. Text: Mark 5: 21-44; Matt. 9: 18-26; Luke 8: 40-56; Sunday School Lesson No. 100. Objective: "Whosoever liveth and believeth in me (Jesus Christ) shall never die."

April 19. Lesson 101. The Raising of Lazarus. Text: John 11: 1-45; Sunday School Lesson No. 101. Objective: "Whosoever liveth and believeth in me (Jesus Christ) shall never die."

April 26. Lesson 102. The Sermon on the Mount (Part I). Text: Matt. 5; Sunday School Lesson No. 102. Objective: "He that liveth and believeth in me (Jesus Christ) shall never die."

—From *The Instructor*, February, 1931.

MUTUAL IMPROVEMENT ASSOCIATION

SLOGAN: "We Stand for Loyal Adherence to All Latter-day Saint Ideals."

FIRST NIGHT. Opening exercises. *Preliminary Program:* Slogan Talk—"Search the scriptures," was the admonition of the Master; explain why this is a desirable ideal. Have someone give a five-minute prepared report on current events. Have a member give a pianoforte solo of his own choice. *Lesson:*

Chapter 19, "The Resurrection and the End of the Earth." Objective: To show that the resurrection will be universal; that final judgment will follow the Millennium; that the present earth will pass away and be renewed as a habitation for the righteous to dwell upon.

SECOND NIGHT. Opening exercises. (No Preliminary Program.) Lesson: Chapter 20, "Life Hereafter—An Analysis of Section 76," pages of 62-63, down to No. 7, "The Greatness of all the Glories." Objective: To show there are degrees of Glory in the kingdom of heaven, and that man will be placed in either the lower, the central or the highest degree of glory, depending upon his own individual efforts. For the last part of the program, turn the time over to a spirited debate on the following question, "Resolved: That men contribute more to the happiness of the home than do the women." Have two ladies uphold the affirmative side of the question and maintain that the men contribute most, and have two men contend that most is done on this matter by the women. Let some of the members who have not taken part in a debate as yet engage in this activity; it will help to stimulate confidence in themselves and also be a great means of personal development. Have each speaker give a three-minute main speech and a two-minute rebuttal. Let all M. I. A. organizations enter into this item and feel its resultant benefits. *Assign two weeks in advance.*

THIRD NIGHT. Opening exercises. *Preliminary Program:* Slogan Talk—Inasmuch as the utilization of all leisure moments in some worth-while activity is one of our ideals, show how such application can be greatly responsible for one's success in life. Have a male member relate in eight minutes an experience in his life that has been greatly responsible for shaping his present ideals. Have a mixed duet; let those rendering number choose own song. Lesson: Chapter 20, "The Hereafter—An Analysis of Section 76," pages 63-64, from No. 7, "The Greatness of all the Glories," to the end of the chapter. Objective: To point out that even the rewards of the lowest of the glories exceeds our fondest expectations, and the rewards of the higher kingdoms will be proportionately greater; that the intelligence one acquires in this life will rise with him in the resurrection, and to this fund of knowledge he will continue to add throughout eternity.

FOURTH NIGHT: Opening exercises. The Easter Holiday is the outstanding day of the month; so to connect our open night social with the significance of the month's greatest day, let us have a big "Easter Social." Let us get in tune with the spirit of Springtime by showing great energy and enthusiasm in all that we do and also having our socials literally "teeming" with enjoyment and cheeriness. For the program outline, refer to the April Games Supplement which will be sent out.

FIFTH NIGHT. Opening exercises. Here is a second opportunity

for a fine social in two weeks. We are permitting the M. I. A. Presidencies of the various branches to prepare their own programs for this evening. Please remember, however, that the key to success for any social gathering is advance assignments and preparation. See that the games as well as the other items are prepared in advance, that the program might not lag for even a moment. Be sure that they are in strict accord with all our teachings, and let joy and good feelings reign supreme.

G. DWIGHT WAKEFIELD.

AT THE SHEFFIELD GREEN AND GOLD BALL

THE first Green and Gold Ball of the Sheffield District, held in the Sheffield Branch Chapel on January 24th, was given under the auspices of the M. I. A. of the District, with Elder Glen T. Dixon as Supervisor.



A GROUP OF SHEFFIELD DISTRICT MERRY-MAKERS

The hall was appropriately decorated in green and gold crepe paper. The letters "M" "I" "A" were suspended from the ceiling. The Mutual workers of the four branches provided refreshments, and each organization sold produce bearing the Mutual colours or design—a part of the District competition work.

An orchestra composed of missionaries, members and friends, led by Elder Dixon, furnished the music for dancing. Over one hundred and seventy-five people attended and expressed themselves as being delighted with the new endeavour. Previous to the dance, an inter-branch musical competition was held. A refined and joyous spirit prevailed.

WELSH DISTRICT CONFERENCE

THE members of the Welsh District and many of their friends were spiritually fed at the Annual Spring District Conference held at Stacey Hall, Cardiff, on March 1st. Attending the gatherings were the following Mission authorities and missionaries: British Mission President and Sister A. William Lund, and Elder Rulon T. Jeffs, of the British Mission Office; President Clarence H. Taylor, and Elders Thomas Biggs, Clyde B. Crow, Merrill P. Gunnell, Elman T. Woodfield, T. Bruce Jenkins, W. Layton Barlow, Henry B. Squires, Ralph W. Oborn, Leonard N. Giles and T. Byron Jones, all of the Welsh District; and Elder William L. Stephens, of the Liverpool District.

Local members of the District spoke in the morning session upon the past, present and future of the Church. Sister Nora Dance gave a splendid talk on Primary work. The children of the District beautifully sang several numbers between the speeches, which contributed much to the spirit and enjoyment of the meeting.

Several of the traveling Elders explained the plan of salvation at the afternoon meeting. A warning was given by Sister Lund to those who do not live and abide in the truth.

The evening session of the Conference, the largest of the day, was addressed by the missionaries and President Lund, many principles of the Gospel being clearly explained and testimony being borne to their truth. President Lund also spoke at the other meetings of the Conference.

The meetings were made more interesting by vocal and instrumental selections given between the addresses. All returned homeward at the conclusion of the day with renewed spiritual vigour.

ELDER HENRY B. SQUIRES, District Clerk.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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